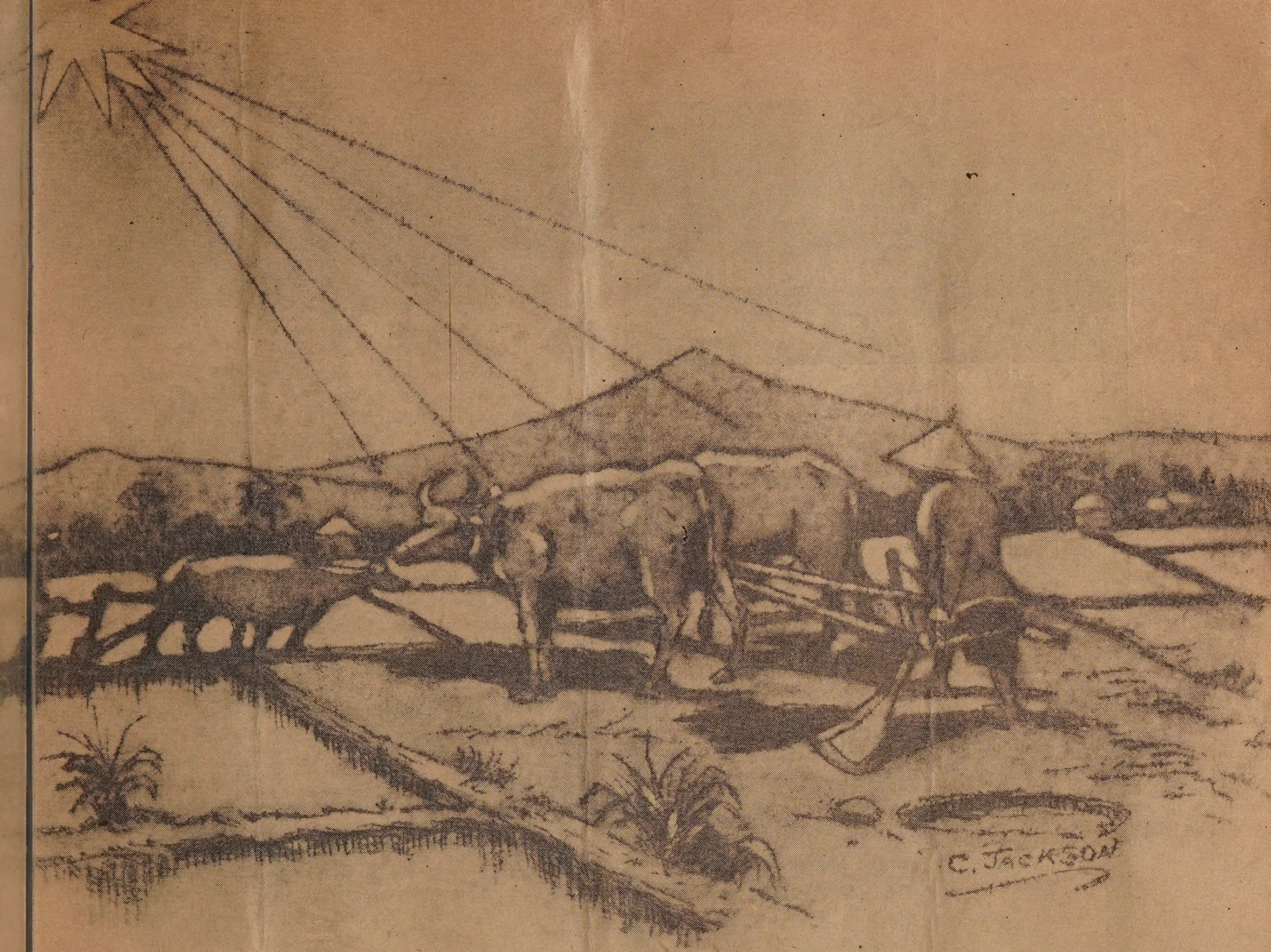

OFFICIAL ORGAN OF THE
METHODIST CHURCH, MALAYSIA

5 FORT CANNING ROAD
SINGAPORE

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BULLETIN NUMBER
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Malaysia Message

The Road to Bethlehem

Frances McKinnon Morton

You may go to Bethlehem,
From your desert dull and far,
If you're not afraid to start
Following a star;
You may hear the angels sing,
Out across the mystic bar,
If you only dare to go
Where the angels are.

Should you know a crowded inn,
Or perhaps a cottage low,
Sore oppressed with human need,
Bitter with its woe,
There, in service, you would find
Angel song and star aglow,
Royal road to Bethlehem,
If you choose to go.

Christmas Thoughts

JUST BEFORE CHRISTMAS a group of young people were gathered around a piano singing "Silent Night, Holy Night". Outside on the road a soldier from the nearby camp paused in the moonlight and whistled the tune. Perhaps it was to be his first Christmas away from home. This year there would be no snow-covered pine trees, but moonlight dancing on the palm-trees. Around him there would be none of the familiar faces; and yet here was a familiar evidence of Christmas, and it had brought happiness to the wayfarer.

A LOOK AT THE STORY OF THE FIRST CHRISTMAS, reveals the utter simplicity of that event. Its principal characters are a young peasant and his wife whose journey is interrupted by an event of unusual interest and significance. Yet only a few people knew about it. There was no first century equivalent of radio flashes, or large head-lines. It is true, a few shepherds saw a vision of angels, and a few loyal travelers saw a bright star and followed it. Those who followed the Star found only a crude stable where oxen and sheep were kept, in which a rough-hewn manger filled with hay which these animals were wont to munch cradled a new-born infant.

Christmas in Malaya is still largely unencumbered by the incrustation of customs commonly found in Western countries, where holly and tinsel, gaiety, and the giving and receiving of expensive gifts, dim out the real significance of the day. "Christmas cheer" is for some people nothing more than a bottle of intoxicating spirits. We would do well to keep Christmas simple, free from the trappings of glitter and paganism: carols and the Christmas story in the family circle on Christmas Eve, attendance as a family group at the Christmas morning Service in our own church, simple festivities with our friends. When gifts are given they should convey a special meaning, and our gift-list should include someone who would otherwise be lonely or neglected, and from whom we would expect no return.

CROWDS OF BOYS AND GIRLS will on Christmas Eve carry the Joyous News where it is scarcely known, as they sing the traditional carols of Christendom. Into some over-crowded flat where two or more families of different faiths are living together, these carolers will gather where shrines to other gods are in evidence. Elderly people who have never heard the story of the Christ-child will hear it in song. Their faces will light up as they catch some of the reflected joy in the hearts of boys and girls of their own race. Thousands of children crowded in our city slums or out in isolated country villages have never heard Christ's message of love, peace, and joy. A new experience awaits carolers who will include in their plan a visit in a place such as this where they may sing and have some one of their number tell in simple words the story of the first Christmas. W. S. R.

The Future of Christianity In India

REV. S. M. THEVATHASAN, M.A.

THIS THEME IS OF THE GREATEST INTEREST AND IMPORTANCE to the Christian people and statesmen in Malaya, as we stand to reflect very vitally in our religious as well as economic and cultural life the new way of life that is fast shaping itself in India, in fact, in various regions in South Eastern Asia. We must have an indigenous recasting of our ideals which process will bring many problems requiring most patient investigation and appraisal of what will ultimately lead to substantial progress, religious and cultural. But Malaya must also study the thought-currents of India and China, the two most potential nations for the development of international strength.

The part that Christian Missions, and later Christian churches, has played in these countries has been gratefully acknowledged by their leaders as well as students of modern history. One can easily feel the stirring of a particular type of new life as a direct result of Christian evangelization and philanthropy. How refreshing to hear from Pandit Nehru, the outstanding Indian Statesman, the following testimony of the Indian Christian community: "They are part and parcel of the Indian people. Their traditions go back more than 1500 years. They are one of the enriching elements in this country's cultural and spiritual life. They are the only people in India who are not a problem to the country." Yes, in a country ridden with communal problems and communal strife, the leadership of the Indian Christian Community (not exclusively the part played by foreign missionaries) has shown real statesmanship by not pressing the claims of minorities, thanks to the insight of men like K. T. Paul and Bishop Azariah.

We must place on record the unbiased and wholehearted cooperation that was offered to the Indian Independence Movement by the Missionary Community as a whole. Dr. Hume was a moving spirit in the founding of the Indian Congress. It is again most refreshing to be able to quote from the resolution of the Mussoorie Convention of over four hundred missionaries, representing many denominations:

"We are grateful that this independence is coming into being with the consent and cooperation of Britain.

"We are aware of the difficulties ahead, but we are more aware of the possibilities.

"We believe that this freedom will mean a new freedom to develop the latent possibilities of this land.

"In spite of the present upset we know the genius of India is peace.

"We would be servants of Christ and of India and would identify ourselves with the people of this land.

"We believe in the inherent right of individuals and groups to outer conversion where there is an inner conversion.

"We think it debasing to religion and to politics to use a moral and spiritual movement for political ends.

"We pledge ourselves to support in every legitimate way the lawfully established government.

"We hope that the Government or Governments will feel free to call on us to help make India the land of our hopes and prayers.

We are pleased to note that this cordial spirit of cooperation so generously offered by the representatives of foreign missionary bodies has been heartily reciprocated by the leaders of India. Dr. E. Stanley Jones has been at some pains to gather the reactions of the present government leaders, and invariably Hindus and Moslems have come forward with a word of sincere appreciation for the spiritual impact of the Church community on the life of India, an influence far out of proportion to its size. Abdul Kalam Azad, the Minister of Education, said: "Do not use the word 'tolerate'. There is no question of your being tolerated. You will be welcomed and with gratitude for your selfless service."

There will, however, be changes. Some changes are necessary, and will be to the good of the Christian Church. That old prestige of Christians,—basking in the sunshine of a 'Christian government', an allegation very much exaggerated,—will vanish, and one should welcome the service of refining fire. Christianity of the future will be more refined, if reduced in numbers. Possibly there will be little of the thrill as well as the wrong of the 'mass-movement'. Has this movement helped the grip of Christianity on the life of India? Has it changed its culture and religious thought? When masses begin to move, whatever the motive, none can stop them. Missionary statesmanship could not have done otherwise than attempt to meet the challenge, but may we hope that the Christian of the future in India will have elected this fellowship, unalloyed by any superficial or material considerations.

The question of a more indigenous type of Christianity must be faced. India is going to be more herself hereafter. Her own genius will assert itself. It will not be a repetition of the past. All that is best in Indian culture, may we hope, will blend with what is the best in other cultures, for India has been in touch with world culture. But what will the indigenous expression of Christianity be like in the future? One point may be mentioned. The ashram idea will grow more in vogue, and supply the need for the development of inner religious poise. There will be the contemplative bias of the oriental mind, but activistic expression will not be forgotten, for the international Christian fellowship, and the active cooperation of missionary personnel will contribute to this need.

Dr. S. Jesudasan, F.R.C.S.E., the saintly head of Christu Kula Ashram, Tirupattur, has issued a timely brochure entitled 'Christianity in a Free India'. He has some very encouraging words to say to those who might entertain fears that there might be a set-back in the organization of the Christian programme in India. Tirupattur has solved the major problem of religious unity, the problem that defies solution in India today. The matter of unity among Protestants is far from nearing a common approach. The repudiation of what the South

(Concluded on page 7)

Let's Celebrate Christmas at Home

A YOUNG COUPLE enrolled in a membership class were making arrangements with their minister for their baptism. They said to him, "We are anxious to be baptized before Christmas, so that we can make this our first real Christmas celebration in our home with our children."

Every Christian family should make Christmas a significant day, for its true Christian meaning is best captured and expressed within the home. Through the years every family will want to develop its own traditions, gather its own decorations, and plan the events best suited to its own needs. Old and young alike may take part in this experience of consecration. Children will take special delight in planning from year to year different ways of celebrating the birth of the Christ-child.

In Malaya it is customary to go caroling on Christmas Eve, and to attend church on Christmas morning. Often there are programmes and parties for children and young people; some spend the day in visiting friends. A great many non-Christian festivals are celebrated in the home, and Christians should, in their own way, make their homes centres of Christmas observance.

Early in December we should start thinking and talking about what we will do. What decorations can we use that are distinctively Christian? What greetings or gifts will we want to send to our friends? Some may wish to decorate a tree, or display tinsel or other gay decorations, but in the midst of these is there something we can do which will indicate that ours is a Christian home? Could we display in a prominent place a picture of the Infant Jesus and His Mother? Even a picture cut from an old calendar or a magazine, mounted neatly and bordered by flowers or bits of greenery, would make a lovely centre of worship. If it could be placed above a table or shelf, the open Bible turned to the Christmas Story would be appropriate.

There are many reproductions of lovely Christmas paintings which may sometimes be obtained at leading bookstores. Christmas belongs to the world, and these pictures have come from France, England, Italy, the Orient and many other parts of the world. A new book, "Each with His Own Brush," by Daniel Johnson Fleming, giving contemporary Christian art in Asia and Africa, has some particularly fine Christmas pictures. The paintings are especially interesting in that many of the figures are painted with the racial features distinctive of the artist's own people.

One of the best ways to make the Christmas story live is in the use of the creche, or an arrangement of the figures of the Nativity scene. Sometimes it is possible to buy miniature figures and animals in the shops, but the older children may make the manger scene out of coloured cardboard figures against a painted background. They will enjoy using their own ingenuity in making the scene life-like. Cotton-wool, matchboxes, plasticene, and bits of straw are all useful materials. The manger scene serves to dramatize the event, and children delight in re-arranging the figures many times during the season. If desired, the creche may become a worship centre around which the family gathers for its daily devotions during the holiday season.

Christianity has a rich heritage of beautiful hymns and carols, and we should enrich our own experiences each year in enjoying the old ones that are familiar and in learning some new ones. Again we realize that Christmas has no boundaries as we find that the traditional carols have their origin in many countries of the world. Following are some of the more familiar ones with their country of origin.

"God Rest Ye Merry Gentlemen"	England
"Joy to the World"	England
"Bring a Torch Jeanette, Isabella"	France
"Noel"	France
"Luther's Cradle Song"	Germany
"Silent Night"	Germany
"O Come All Ye Faithful"	Italy
"Deck the Halls"	Wales
"O Little Town of Bethlehem"	America
"We Three Kings"	America

In preparation for the Christmas service in the home, members could learn the words of a new carol. Books of carols can usually be bought in the book-shops at this time of year, but where song-books are not available the children might write out the words of the less-familiar carols. The Methodist Hymnal, which contains many of the traditional carols, would be a suitable gift for all the family. It could be kept on the table with the Bible in readiness for daily use in family worship.

Family worship at Christmas should be a crowning event. All of the preparation should point toward this experience. As in planning a party much of the fun comes before the event, so here, worship should be the fulfillment of the days spent in decorating and in practising carols. The act of worship should be shared by the entire group, each member taking some part—even the youngest can choose a song or light a candle while the older children may arrange the chairs or even help to plan the service.

Here is a typical outline for a Christmas service in the home. It may be adapted to suit individual needs. The family gathers around the worship centre on Christmas Eve or Christmas morning.

PRELUDE. A recording of carols or Christmas bells is played as a prelude.

CHRISTMAS LITERATURE. Some of the traditional Christmas literature might be read, such as "The Night before Christmas," "Why the Chimes Rang" by Raymond Macdonald Alden, "Christmas Carol" by Charles Dickens, or "The Other Wise Man" by Henry Van Dyke. Or appropriate poetry might be used.

CAROLS. This is followed by carol-singing. Little children sometimes like to sing their favourite songs alone.

THE CHRISTMAS STORY. This is the heart of the whole service,—the telling of the Christmas story. It should be carefully prepared beforehand and told in the narrator's own words. Christmas candles may be lighted just before beginning the story and other lights turned out.

DEDICATION. When the story is finished each member may light his own candle while all sing "Silent Night, Holy Night." The service should close with prayers all around, when all thank God for the coming of the Christ-child and pray that there may be peace and good-will in the world, beginning in their own hearts.

RESOURCES which may be used in the above suggested Christmas worship:

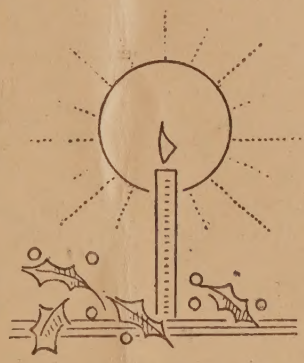
The Bible

Isaiah 9:3-7, 40:1-4, 42:1-4, 52:7-10

Matthew 2:1-12, Luke 1:46-50; 2:1-10

The Methodist Hymnal

Christmas Verse:



"But in despair I bowed my head.
'There is no peace on earth,' I said;
'For hate is strong, and mocks the song,
Of peace on earth, good will to men.'
Then pealed the bells more loud and deep
'God is not dead, nor doth He sleep!
The wrong shall fail, the right prevail,
With peace on earth, good will to men!

—Henry Wadsworth Longfellow

"Candles have a way of spreading
Joy and gladness everywhere
So I'll place mine in the window
While I pray this Christmas prayer:
Thank you, Father God, for Jesus
Born in Bethl'hem long ago,
Thank you that he came to show us
How in love we all should grow.
Anywhere that children suffer
In the world this holy night,
Tell them, God, that we are caring,
Tell them of our candles bright.
May the glow of all our candles
In the darkness never cease
Help us bring to all thy children
Light and gladness, love and peace!'

—Arletta Christman Harvey

LORINNE AND WALDO REINOEHL

PRAYER OFFERED AT THE CENOTAPH, ARMISTICE DAY SUNDAY, NOVEMBER 9th 1947, BY BISHOP EDWIN F. LEE

Almighty God, Thou who art the hope of all mankind, in humility we come before thee this Sabbath morning to express our gratitude for the good gifts that have been bestowed upon man. As we recall life in shadow and in sunshine, in sickness and in health, in conflict and in peace, we clearly see that the good far outweighs that which is evil. Keep ever before us a careful evaluation of the balances in life.

We are assembled today to pay tribute to tens of thousands of brave men who made the supreme sacrifice in that tragic event which we call World War I. Our gratitude is deep as we remember those, who, for the first time in human history, recognized the wide-spread issues which confronted humanity. We are grateful because so readily men responded, in a noble experiment, to make the world safe for democracy.

We are now required to remember countless thousands of men who gave their lives sacrificially to stop aggression in what we call World War II. These men faced death at long range and at times must have felt themselves to be mere pawns upon the chess board of nights and days. We pray earnestly for the wives, the mothers and the sweethearts who no longer hear the voices of those held most dear. We pray for a sustaining comfort to replace the emotional vacuum in the hearts of many little children, who have been orphaned and who cannot understand why. We pray for those in distress in all countries around the world and pour our hearts out in the earnest hope that peace may come to this war-stricken world and that it may come speedily and remain as an abiding presence.

We stand before this Cenotaph which is an expression in stone of our ideas of remembrance. We cannot hallow this monument because the brave men who struggled have consecrated it far and above our power to add or to detract. We would remember these sacrificial deaths, not to continue hatred of groups who have been considered enemies, but rather that we may never forget that selfishness breeds strife and that strife develops into the agony of war. Let us therefore this day express ourselves as earnestly praying that Thou will teach nations how to beat their swords into ploughshares and their spears into pruning hooks. Give to us the broad apprehension of the place of each of us in this great family of God. Help us to see that all men are brothers, even those who live at the ends of the earth. Forgive us wherein we have erred. Lord God of Hosts be with us yet lest we forget that a lapse of idealism may again plunge our world into bitter strife.

Let Thy blessing rest especially upon all those who strive to radiate peace and goodwill among men. Let Thy blessing likewise rest upon all those who in Malaya and in the United Nations, constructively attempt to rebuild this world. Help us one and all to gather inspiration for better living from the memories of those who counted it not too high a price to give their all, even life itself, for the good of mankind. We ask this in the name of the Prince of Peace. Amen.

Penghulu T'Mong Koh, O.B.E., and Penghulu Ngot

PAUL H. SCHMUCKER

I DO NOT consider the ceremony at Sibu, Sarawak, on August 18th, 1947, at which Penghulu T'mong Koh received the O.B.E., just "another ceremony." The recognition, by His Majesty the King, of this fine stalwart man of the jungle is also recognition of the people of whom he is the leader. Penghulu T'mong Koh is, by his own merit, more than worthy of the honour bestowed upon him. Yet, as I watched H. E. the Governor of Sarawak pin the medal upon the chest of this chieftain, one had the mystic feeling that the Dyak people had moved one step further up the ladder to take their rightful place among the peoples of the world.

In 1941, T'mong Koh and I were seated in front of the mission house, at Kapit, looking out over the river. We talked of various topics, as friends do. That afternoon, however, time and again the Penghulu would become silent and I would notice his eyes look out over the Rejang river, as it flowed past our home on its way to the sea. His eyes did not seem to focus on any particular object, but seemed to be looking off into space. There was something in the expression of his face and his attitude that made one feel as if it would be sacrilege to speak, so I would remain quiet until he again would pick up the thread of conversation.

Once, after such a silence, he turned to me and said, "Petara (God) has been very good to me."

I asked him why, and he replied that when he was a boy they had thought of nothing but the taking of heads. Bravery and power were measured by physical strength. Physical superiority was in turn measured by the number of dried heads one had hanging from the rafters in front of one's room in the long-house. However, he went on, God had permitted him to live long enough to see his grandson studying in the mission school. This marked a new day for him and his people. It seemed that I was looking into the future to see a people rise above the custom that had branded them in the past as 'headhunters'.

As he spoke I could feel the dynamic power of his personality that had made him a great leader. Through tired eyes, this man, between sixty and seventy, was looking into the future with great hope for his people. He was not content with his own achievements, which had been many, but he was thinking of his people. He was seeing the opening of new doors, greater opportunities, greater privileges, and greater responsibilities. Yes, this 'grand old man' of the jungle was seeing a new day.

I did not see the Penghulu again until my recent visit to Borneo this year. I had often wondered whether he had survived the inevitable hardships of war. When I saw him he had changed little except as to age; but as he saw and recognized me his eyes brightened, and as he talked with me, there was no doubt but that he was still the active leader of his people.

The war years, according to the Penghulu, were not as bad as they might have been. The Dyaks had not suffered intense physical hardship. For the most part they had been allowed to raise food and keep it for their own use. Apparently they had very little salt and this they missed more than any other article of food. They received little if any medical treatment, but even in normal times a large number of the Dyak people fail to use the medical services which are available.

But the Dyaks hated the invaders. This was due to the mistreatment of the Europeans in the concentration camps, the killing of Europeans, and the harshness of the Japanese soldier in his treatment of the Dyak. The practice of punctuating an order by physical force, such as slapping, is very repulsive to the Dyak. Nothing is more humiliating to him than to be slapped. Because of this hatred the Dyak never missed an opportunity to kill the enemy whenever he could do so without being caught.

Dyaks in Sibu

Being deprived of his guns, he resorted to the blow-pipe. He found this advantageous because the shooting of the deadly poison dart makes no noise. Thus, the Dyak could sneak up on his unsuspecting victim, shoot a dart, and retreat without his enemy knowing from where the attack had come. This uncertainty of attack made the Japanese stationed at Kapit greatly

fear the Dyaks. The number of soldiers stationed there was not large enough to make a frontal attack on the Dyaks, and because of their fear of the poison darts, the Japanese did not dare to venture too far from the fort. Therefore, the Dyak people were for the most part unmolested by the invaders.

The war influenced the Dyak for good and evil. Unfortunately, his desire to take heads was reawakened. The desire to avenge himself has awakened the ancient custom that was all but extinct (the writer has seen some of the smoked skulls of the invaders). What effect this will have on the people in the future is yet to be seen. The war benefitted the Dyak people in that it gave them courage and self confidence. Two of the penghulus told me that they were planning to open up a shop to buy and sell merchandise. Heretofore, as far as I could ascertain, no Dyak had ever ventured that far. This may seem insignificant to the casual observer, but may this not be a sign that the dream of Penghulu T'mong Koh is coming true? There is a new day beginning for the Dyak people. It is coming fast, and we as a mission have tried to do our share to lift these people, under the guidance of Lucius D. Mamaora.

Space will not permit an account of the activities of Mr. and Mrs. Mamaora, but during the war years their influence upon the Dyak people was a great power. Their willingness to stay by their people and suffer with them has won for them great esteem among the Dyaks. The awakening of the dyak people has brought an increased demand for education. I can well remember when we had difficulty in getting twelve boys to attend school, but on this trip I was repeatedly asked why we could not add another teacher so that fifty or sixty boys could go to school. We dare not break faith with these people now.

In conclusion, may I tell the story of one of my old students. His name is Ngot. He came to school in 1940. His father was a penghulu of the lower Baleh River area; during the war he died. His older brother succeeded as penghulu, and took part in the final battle at Kapit to drive out the Japanese. In a hand to hand combat he was stabbed by a Japanese soldier, but he fought on until he had slain his enemy. However, he died of his wounds shortly afterwards, and the government then appointed Ngot to succeed as penghulu. Ngot is about twenty years of age now.

I saw Ngot on this trip to Sarawak. He related to me the story of his father's and brother's death. As we talked on he said that it was not easy to be a penghulu. He was learning through the school of experience that the head that wears the crown often has sleepless nights. I tried to show him that the government did not choose him to lead his people because it was an easy task, but because he had ability. He then began to tell me about his hopes for his people. He told how he felt inadequate for the task and that he wished he could study more. He asked me if the mission could teach older people as well as children. In brief, this boy was turning to the mission for aid and strength in leading his people.

I think of these two penghulus, one at the ebb of life, the other just coming into full manhood, but both fired with a new hope for their people. T'mong Koh, has lived a rich and adventurous life, but still leads his people into new levels of living. Ngot, young, immature, burdened under the responsibility of his position, sees this same hope, yet seeks the aid of the mission to help and guide him as he leads his people into higher paths of truth. As I think of these two men, the words of Paul the Apostle ring in my ears, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, how beautiful are the feet of them that preach the gospel of peace and glad tidings of good things!" (Rom. 10: 13-15).

CHRISTIANITY IN INDIA *concluded from page 3*

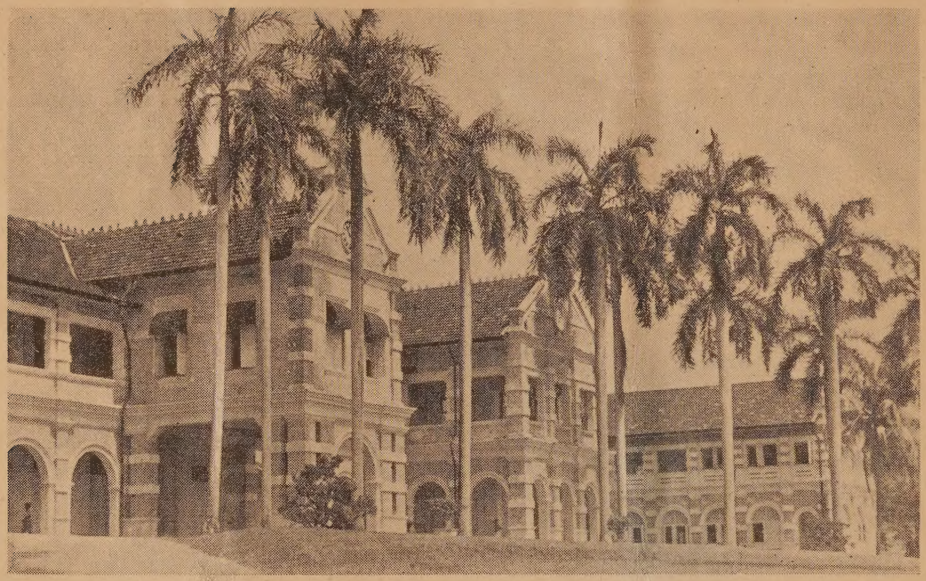
India United Church stands for by a powerful wing of the Anglican Church in the Home Country, is most deplorable. In this connection, hear what Dr. Jesudasan has to say, "In our Christu Kula Ashram, we have had, as our co-workers and brothers, members of all denominations, including Roman Catholics, and our fellowship has been truly real, and we are the victor for it." Christ-centred, not denomination-centred Christianity, must eventually emerge.

In conclusion, the problem of leadership in the Church, we trust will be met with Christian grace and understanding. From the Indian angle, without overstressing it, the discovery of suitable personnel who will be *personae gratae* will present difficulties. Petty jealousies there may be, but in the interests of the Kingdom they will be surmounted, and ultimately there will emerge a stronger Christian Fellowship which will make a substantial contribution to the strength of life in India. While there is much to hope for, the gravity of the present situation must make every son of India tread slowly, seeking for Divine Guidance, and all the goodwill possible from far and near.

Rev. A. V. Klaus, Knighted

Rev. Armin V. Klaus was included in the list of representative people in Sumatra for recognition by Queen Wilhelmina of the Netherlands in the bestowal of her list of honours upon the occasion of her birthday August 31st. Mr. Klaus was given the following decoration "Ridder in de order van Oranje Nassau" which in English means "Knight of the Order of Oranje Nassau". This is in recognition of 37 years of faithful and effective work in the Netherlands Indies. It is seldom that other than Dutch citizens or subjects are included in such recognition. It is therefore an expression of high regard for Mr. Klaus and for the effectiveness of his work through a period of almost four decades which include internment of three and a half years in Sumatra. Mr. Klaus is a native of Wisconsin and spent most of his early student years in Iowa. He is a graduate of Morningside College and of Garrett Biblical Institute where he received the B.D. degree in 1913. In that same year he was granted the degree of Master of Arts by Northwestern University. His present address is Hakkastraat 42, Medan, Sumatra.

Golden Jubilee Celebration



ANGLO-CHINESE SCHOOL

IPOH

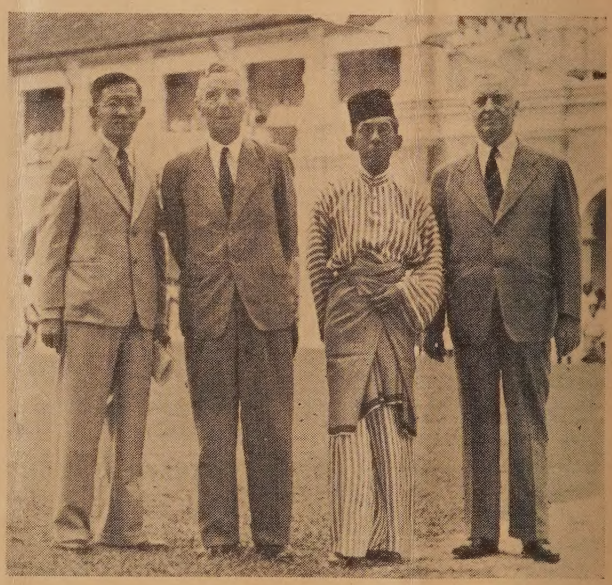
1895—1947

THE ANGLO-CHINESE SCHOOL, IPOH, celebrated its Golden Jubilee in royal fashion on Friday, October 24th. It was a day to be long-remembered. School grounds and buildings were gaily decorated with shields and flags. Horley Avenue had an arch of welcome to His Excellency Sir Edward Gent, Governor of the Malayan Union, while both sides of the Avenue were festooned with greens. The main building was beflagged with the Union Jack, and the flags of Perak, China, and India. At night the front of the school was bathed in flood-lights.

The day began with a leaden sky, but before noon the sun shone with all its radiance, and many parents, old boys, and friends availed themselves of the opportunity to visit the school and view the Exhibition of Art and Handwork. The exhibit attracting most attention was a miniature of the school building and grounds.

Long before four-thirty in the afternoon many guests including H. H. the Sultan of Perak and many out of town visitors, had arrived on the school padang. Just at four-thirty His Excellency the Governor arrived, accompanied by Lady Gent, his A.D.C., and the Resident Commissioner, Mr. A. C. Jomaron. The party was met by Bishop Lee, Rev. Abel Eklund, Rev. P. L. Peach, and the Principal, Rev. Ho Seng Ong. After the inspection of the Guard of Honour provided by the Boy Scouts, tea was served to all the guests in the shade of the tembusu trees. Entertainment was provided by the mass-singing of the students and the display of scoutcraft, such as bridge-building, tent-pitching, cooking, a Red Indian dance and cub games, by the Scouts and Cubs.

At five-thirty the entire gathering adjourned to the School Hall where addresses were given by His Excellency, the Governor, His Highness, the Sultan, Bishop Lee, Mr. Holgate, the Acting Director of Education of the Malayan Union, and Rev. P. L. Peach, the Educational Secretary. High tribute was paid to the religious standards set by the Methodist Schools in general. Mr. M. R. Holgate said, "No education can be complete or satisfactory if it does not train character. The inculcation of the observance of right conduct is expected of all schools, both by practice and precept. In the schools of religious teaching bodies such indirect instruction is reinforced by direct moral teaching based on Christian ethics. Hence in this school you have that advantage, the timely instil-



From left to right: Rev. Ho Seng Ong, M.A., Principal of the Anglo-Chinese School; His Excellency Sir Edward Gent, K.C.M.G., Governor of the Malayan Union; His Highness Sir Abdul Aziz, K.C.M.G., Sultan of the State of Perak, Malaya; Bishop Edwin F. Lee, S.T.D., LL.D., Resident Bishop of the Methodist Church for Malaysia.

ling of conscientious principles which knit and consolidate all the rest."

His Excellency the Governor, Sir Edward Gent, congratulated the school on achieving the Golden Jubilee, remarking that the first 50 years is a pioneering span in the life of a school, but that the next 50 years must consolidate its position. He challenged the boys present: "You boys now at school will find yourselves, when you leave, in a society which is full of interest, full of new lines of thought and action. Some pessimists you will find, some who are very self-centred, but great numbers who can read the signs and can bring their own judgement to bear to help in the right solution of the social, economic, and political questions of today and tomorrow. These last are the builders of future Malaya and the future peace of the world, and to such great schools as yours, the country will look to supply wise leaders of the times ahead of us. In your lifetime there will be great changes in the social and political life of Malaya and a serious obligation will rest on you to throw your influence in the direction where you judge for yourself the true progress of the people of the country and social justice are to be found."

Rev. Ho Seng Ong recalled his association with the Malayan school system as a student and as a teacher for more than forty years. He expressed his gratitude to the educational pioneers of the school, Rev. W. E. Horley, Dr. H. L. Leuring, Mr. T. W. Hinch, and Dr. L. Proebstel; and his appreciation of the liberal educational policy of the government. He concluded with an exhortation to lift up hearts and heads with gratitude for the past, courage for the present and faith in the future.

That evening a "testimonial dinner" was held in honour of Bishop and Mrs. Edwin F. Lee, by the Methodist Churches and Schools of Perak, in recognition of their long years of faithful service. The distinguished gathering included YTM the Rajah Muda of Perak, Mr. H. R. Holgate and Mrs. Holgate and many community leaders and representatives of all the Methodist churches and schools in the state. Mr. V. D. Kuppusamy paid striking tribute to Bishop Lee for his long period of effective service in Malaya. "His administration has been marked by charity to all, open-mindedness, tact, and pleasantness under all circumstances." He said that Bishop Lee had had the unique experience of serving under three Governments, the British, the Dutch, and the American. The diversity of people, customs, languages, and the background of political and economic conditions had called for a man specially endowed, and these qualities were not found lacking for he had accomplished his task admirably.

A Golden Jubilee brochure, containing a brief history of the school, carries one from the days of its founding by Mr. William E. Horley in the Victorian years (5th August, 1895), with four boys, two Malays and two Chinese, on down through four succeeding eras, the Edwardian Era, the Reign of George V, the period of Edward VIII, and George VI and Onwards. The following is quoted from its closing paragraphs.

"The records of the School indicate that from its inception, the Anglo-Chinese School has held a high place among the Schools of the State for elementary class work. That this efficiency has been raised to the standard of the Cambridge classes in recent years, is proved by the Cam-

Scout Exhibition

bridge results and reports of visiting officers of the Education Department.

"At the formal opening of the new building in 1914, H.E. Sir Arthur Young said that the words "I lead" would be a good motto for Ipoh; and the "Times of Malaya" commenting on the same function, remarked that 'Ipoh began to outgrow the Government conception of its worth'. Both these remarks are also true of the A.C.S., which for fifteen years was the only English School in the District, and which has out-grown the conception not only of the Government but also the Mission. The A.C.S. has endeavoured to keep pace with Ipoh in its growth and leadership, and has tried to justify the prophetic remarks which Mr. H. L. Summer, Inspector of Schools of Perak, made at the opening of the new building in 1941. 'It would be a privilege if I could have some small association with its future successes and triumphs, which I not only wish, but predict for the School'.

"In concluding, we are compelled to express our profound admiration for the vision and faith of the founder Rev. W. E. Horley, the perseverance and courage of the pioneers, the untiring efforts and patience of the builders in the succeeding years, and those who, in recent years stabilised the School, and obtained for it an enviable place in the vanguard of Malayan education. Although not endowed with prophetic vision, we too have faith that the A.C.S. will add to its triumphs and successes and leave an abiding mark on the lives and character of those who pass through its portals."

Sixty Years of Progress . . . Methodist Girls' School, Singapore

Its History

THE TAMIL GIRLS' SCHOOL was opened August 15, 1887, with Miss Sophia Blackmore as Principal, Miss Hagedorn as its first teacher, and nine little Tamil girls as pupils. Gradually there were a few pupils, but attendance was irregular, for the girls would be kept at home for the slightest reason, and the first few years were discouraging. In 1891 the school was moved to the Christian Institute in Middle Road. Other nationalities were admitted, and it was decided to change the name to Methodist Girls' School. Finally a piece of land between Selegie Road and Short Street was secured for a new building, and in 1900 the school was moved to its own home very near its starting-place. At that time the school had up to six standards with an average enrolment of about 150 girls. But numbers increased through the years until the Short Street building was outgrown and unsuitable and the playing-space was cramped and inadequate. The school was moved in 1933 to Mt. Sophia. Two new buildings were built, one to house the middle standards and one the primary school. The Occupation years found the enrolment badly dwindled; Nippon-go was studied by about 100 pupils. But immediately upon the Liberation students and teachers under the leadership of Mrs. Ellice Handy rallied to its support, and Methodist Girls' School again took its rightful place in Singapore's educational programme. Today many of its pupils are the children or grandchildren of former pupils, and twenty-three of the teachers on its staff were once themselves students. So its high traditions are carried on. The job of rehabilitation seemed overwhelming, but little by little it has been accomplished. Today, Methodist Girls' School stands second to none among Singapore's schools.

Mrs. Ellice Handy, Principal

IT SEEMS FITTING that on the 60th anniversary of the M.G.S. Singapore we should pay an especial tribute to its Principal, Mrs. J. T. P. Handy, known to many as Ellice Zuberbuhler. Although Mrs. Handy herself has not reached the ripe age of sixty years, yet during her lifetime there have been few years when she was not associated intimately with the Methodist Boarding School (Nind Home), the Methodist Girls' School and its teaching staff. She was privileged to begin her pre-school years with such a teacher as Sophia Blackmore, and when at an age too early to begin her teaching career, she passed her Senior Cambridge with honours, it was Miss Blackmore who sent her to the Isabella Thoburn College at Lucknow, U.P., India. This, the oldest Woman's College in Asia, was established by the Methodist Mission and continues

Miss Sophia Blackmore

Mrs. Ellice Handy

Studying the globe, these six girls are representative of the races which attend the school (Left to right, Eurasian, Indian, Jewish, English, Chinese, Malay)

to be an outstanding center of education for women. Ellice received the degree Bachelor of Arts in Lucknow (Government) University in 1922.

On completion of her College course she returned to her old school as a teacher. A few years before the war came she was married to Dr. J. T. P. Handy who had completed his medical education in Edinburgh and was a well recognized practitioner in Singapore. She was persuaded to continue her task in the school and was serving as acting Principal of Fairfield Girls' School when the bombing began. When the missionaries were faced with the decision to leave Malaya or be interned, Miss Harvey, the Principal of M.G.S., went at once to "Ellice" to ask her to take over the heavy responsibility of both schools during her absence. Miss Harvey found her with her servants trying to restore order in her home after half the roof had been bombed away. Cheerful in spite of the constant uncertainty of life itself, she said to her principal, "I'll do my best to hold things, and people together until you get back, but DO hurry." That was her spirit throughout the Occupation although it is well known the English schools were as doomed as the Government itself.

As soon as liberation came Dr. Amstutz heroically started opening the school. Mrs. Handy co-operated loyally at once and undertook the seemingly hopeless task of creating an orderly school on Mt. Sophia. In spite of her war-weariness and the responsibility as wife, and mother of five year old Helen she gave herself unstintingly to the work of rehabilitation. It is generally recognized that the Methodist Girls' School was one of the first in Singapore to recover its equipment, its staff of teachers, its Cambridge record. That the esprit de corps in the Methodist Girls' School is exceptionally high is no doubt due to the splendid staff of teachers, but especially to their confidence and pride in their Principal, her proved ability to carry this large school with all its varied problems of administration so successfully, together with her unflagging courage, her sterling Christian character and her radiant personality.

Its Celebration

THE WEEK OF OCTOBER 13TH, marking its 60th anniversary, was celebrated in worthy fashion by teachers, students, alumni, and friends alike. Birthday

Eight hundred and fifty strong

gifts for the school, to the amount of more than $3000 came in almost unsolicitated. On two different evenings a concert was given, first for the benefit of friends, and second for parents and families. Unison and part songs rendered by various groups from Standard I to the Senior Class showed a uniformly high standard of excellence. Unusual dramatic ability was portrayed in the two scenes played from Julius Caesar by the Senior girls and the familiar speeches of Mark Antony and Brutus stirred the audience with emotion. The entire concert was a real credit to the school and all who were in any way responsible are to be congratulated.

As the Methodist Girls' School looks forward to a new period of expansion and growth and makes its plans for the future, we join in wishing its principal, staff, and pupils, all success. May it continue to be a light that is set on a hill!

A Girls' Life Brigade Camp, 1940

RELIGIOUS EDUCATION CONFERENCE, PENANG

THE THREE-DAY RELIGIOUS EDUCATION CONFERENCE held in Penang during the second week-end of September was voted a great success by all the 115 members who registered for it and attended most of its sessions.

The Conference got off to a good start on the evening of Friday, 12th September, with a tea and a group photograph at the Manse. Immediately after the tea, the delegates assembled at Wesley Church for a Service of Worship at which an inspiring address was given by the Ven. Archdeacon S. M. Collier, followed by a lecture "How We Got the Bible" by the Rev. Theodore Runyan.

Saturday, 13th September, was a full day for the delegates. After morning devotions led by the Rev. Herbert F. Kuehn, Dean of the Conference, lectures were given in the Anglo-Chinese School Hall at Pykett Avenue. "The Use of Drama in Teaching Religion" by Mrs. Theodore Runyan, "How To Use the Bible" by Rev. Theodore Runyan and "The Bible in Music" by Miss Lila Corbett were all well received by an appreciative audience.

After a short break group Lectures followed. Archdeacon Collier spoke to the Senior Group while Miss Dorothy Moreton spoke to the Junior Group. In the evening group discussions for Senior and Junior girls' and boys' work followed. Group Secretaries reported their "Findings" at a final session of the Conference on Saturday evening and recommended the following:

(1) That the Religious Education worker should always strive to keep himself spiritually healthy and active by Bible-study, prayer and meditation, as, in the familiar phrase, religion is more often caught than taught.

(2) That the spiritual awareness of the children under our charge should be aroused and developed by creating a suitable atmosphere in their place of worship, by allowing them to participate actively in the work of the Church and by the use of any other method which will be suitable to their age and understanding.

(3) That there should be more opportunities and facilities for the proper training of Church leaders from amongst Methodist Youth, both in Malaya and abroad.

The Conference came to a close after a final Service of rededication at the Chinese Methodist Church, Madras Lane, when Rev. Kuehn gave an inspiring, closing message.

(*see photo below*)

PASTOR'S SCHOOL

Kuala Lumpur, August 14th-21st

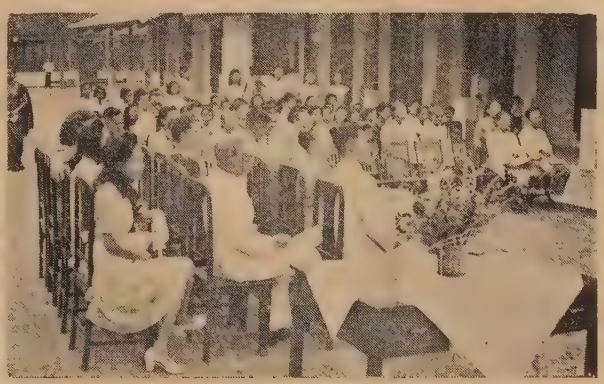
Ministers and Bible Women of the Malaya Annual and the Malaya Chinese Annual Conferences met together for a week of study and fellowship. It was the first such gathering since the Occupation, and all those who attended felt that the inspiration of those days together did much to strengthen the bonds of Christian fellowship.

THE RAUB PROJECT

Below is a picture of Mr. and Mrs. E. T. Stoner of Raub, Pahang. Mrs. Stoner is the first headmistress of the new Methodist Girls' School at Raub which was opened and dedicated the 6th September, 1947. Also, below there is a view of the school itself, a unit accommodating three large and pleasant class-rooms, and a second building overlooking the school compound which is intended for teachers' Quarters. This new school is a Home Missionary project.

PAYA LEBAR'S NEW SCHOOL

Below are views of the recent opening and dedication ceremony of the new school unit (three class-rooms) at Paya Lebar. The morning session which admits girls up through Standard V is under the leadership of Mrs. E. Hardy, and the afternoon session is a Primary School for boys with Mrs. K. Chiang as Principal. Both schools are rapidly growing and already there is need for more space. Fortunately, the school is ideally situated on a large compound which will allow for adequate expansion. The Girls' School is proud of the 4th Company of the Girls' Life Brigade with Mrs. Eric Wee Sian Beng, Captain, assisted by Miss Gan Kek Neo.



Bishop Lee Visits Indonesia

DURING SEPTEMBER Bishop Lee flew to Medan, and in October to Palembang and Batavia in order to confer with our resident missionary the Rev. A. V. Klaus, and to observe the state of our Mission programme in Sumatra. He reports that general conditions in Medan impress one much as Singapore did six months after liberation. Some of the larger estates are now being restored which indicates that the country is slowly returning to normal. Each of these estates is given an armed guard for protection.

Our Church building has been restored and the Chinese congregation has been reorganized, but there is no regular pastor. Not many of our Batak members have returned to Medan but recently a number of Bataks have been attending the Chinese Church service. A brief resume of the sermon has been given in Malay for their benefit. Our Boys' School has been rehabilitated and a few classes are now developing satisfactorily. The Girls' School building was damaged by the troops which occupied it at various times, and by looters. The Government has requested permission to use it for the next two years after which they will return it to us completely rehabilitated. It is the intention of the Government to establish an Indonesian School for girls from Christian homes. The Department of Education reports that the majority of requests for schools have come from Christian homes.

Largely because the Standard-Vacuum Oil and the Shell Oil Company have carried on an intense programme of reorganization, Palembang seems quite normal. Approximately 150 American and Dutch members of the staff have returned, a number with their families. Our splendid building there, including Church and School, was not seriously damaged and has been very well restored. Centrally located in the city it was used by the Japanese as a hospital, later by the British Indian troops as barracks and by the Indonesians finally, until the Dutch arrived. The Chinese Church has been carrying on commendably under most trying conditions. Pastor Chiang was given a well-deserved leave to visit China but will be returning soon. An independent Batak and Malay speaking congregation has been permitted to use our Church building for services. Sianturi, who is acting as their pastor, will be remembered as one of our capable missionaries among the Sakai.

Pastor Ho Nai Swan has rendered useful service in keeping our church in Bagan Si Api Api open during the occupation and in carrying on relief work since the liberation. Bishop Lee had the privilege of an interview with Pastor Tan who has faithfully led the congregation in Siantar throughout all these disturbed years.

In Batavia Bishop Lee and Mr. Klaus had extended conferences with the two Missions Consuls and several other representative people. The Consuls report that as yet there seems little possibility that the Indigenous Batak Churches are ready to carry on an extended programme of operation with the missionary groups. But it appears that when political conditions are settled the first request for the help of missionaries will be to serve in their Theological Training Schools. Meanwhile the missionary programme continues disorganized.

Bishop Lee says that his personal opinion is that we are probably at the beginning of a new epoch in Christian Missions. The assumption of increased responsibility on the part of the indigenous churches gives real promise that they may be catching a vision of their own missionary opportunity and privilege; and that they may be sensing a new need for the strengthening of their ministerial and teaching staffs by well qualified missionary teachers. Indigenous churches which fail to take advantage of such assistance risk the danger of continuing on a dead level, as history has frequently recorded. Indications are that the present urge for national expression which is obscuring the long distant view of these churches may prove to be temporary. This is a conclusion which all who are interested in the welfare of Indonesia must reach.

ATTENTION: CHRISTIAN LEADERS OF TOMORROW

The Methodist Church in Malaya makes provision for the training of leaders for its churches and schools in the Methodist Theological College. Pastors, principals, teachers, parents, and others who are in a position to know the hopes and aspirations of their young people can be of great help to the College if they will from time to time send the names of prospective students so that interviews can be arranged to discuss plans for the future. Only those should be recommended who are definitely serious about entering the field of Christian service.

The reopening of the College has had to be postponed. Most of the pre-war library was lost. A large number of library books were ordered at the beginning of the year but due to shipping difficulties and other delays they have not yet arrived, but are on the way and should be here soon. Dr. H. B. Amstutz, Principal of the College, will return to Malaya at the end of the year to resume his work. A full staff of teachers is expected early in 1948 and plans are now under way to resume classwork at that time. Living accommodations for a limited number of men and women students will also be available. All those who are planning to attend the College are urged to make enquiries and submit their applications.

Pending the reopening of the College, short leadership training courses are being offered in the evenings to church people in Singapore who are interested in improving their qualifications as workers in their respective churches. A very effective course in the Fundamentals of Music has just been completed under the leadership of Mrs. Sylvia Thomas. A short course in "What Christians Believe" began at the Paya Lebar Methodist Church on November 11 and at the Tamil Methodist Church on November 14 under the leadership of the Rev. H. F. Kuehn.

The Girls' Life Brigade In Singapore

ELSIE LYNE, Commandant of Singapore Battalion

FOR THE SAKE OF ANY READERS who may not have heard of our Organisation I shall begin by quoting from an article in the Singapore Methodist Girls' School Magazine, published in September, 1941.

> "The Girls' Life Brigade is an organization whose aim is to help and encourage girls to become responsible, self-reliant and useful Christian women. A member of the G.L.B. develops the spiritual, physical, educational and social sides of her life. The initials of the four adjectives spell 'spes', which means hope. The work that is not mingled with hope is a grievous and everlasting labour."

The girl who wrote those words in 1941 is now Captain of the Company at Geylang Methodist Church and Secretary of our Singapore Battalion. Other pre-war members are also officers while former Cadets are now useful members of their Companies.

For our G.L.B. year 1946—1947, we can certainly report progress for whereas at the end of May 1946, no Companies were meeting in Singapore, we closed May 1947 with five Companies comprising over 280 members. Plans are now well in hand for the opening of two new Singapore Companies, one in our Wesley Church and the other in our Methodist Girls' Continuation School. Prospective officers have commenced training and we plan to begin regular meetings very early in 1948.

We had to start right from the beginning again and decide that our most immediate need was Training for Officers so a series of Leadership Training Classes was held. In the meantime officers were discovering the potential leaders amongst their girls and we followed up our O.T.C. by a Course for Non-Commissioned Officers. The chosen girls were and still are very keen and are proving very helpful in Company work which is now progressing quietly and steadily although seriously hampered by the loss of all equipment.

When the officers of the various Companies first met in Council it was decided that we should endeavour to get the girls back into uniform as quickly as possible and to adopt the new style of English G.L.B. Summer Camp uniform. We got permission to buy sufficient material and with the help of loans and a kindly gift from G.L.B. Headquarters in London we were able to pay outright for it. All the girls now wear their saxe-blue dresses for parades and we hope soon to have ties and shoulder-titles complete. All money borrowed has been paid back and we go forward to begin renewing equipment and books for handwork and study classes and also for country-dancing, games and sports. All Companies have started teaching First Aid and some forms of Handwork but, of course, we still have a long way to go to reach our pre-war standard of efficiency. The atmosphere in all Companies is good and all officers realise the seriousness of the task allotted to them of leading their girls forward, with God's continual help, into the best way of life.

The first company to be re-commenced, 3rd Singapore, attached to Fairfield Girls' School, held a very successful camp in April and several inter-company picnics and camp-fire have been held. On two occasions all five Companies have spent happy and profitable Saturday afternoons together, but one of the most outstanding events so far was the Camp-fire Programme in celebration of the Tenth Anniversary of the founding of the 3rd Singapore Company. Over five hundred young people of many nationalities and representing all the various worth-while Youth Organisations of our city gathered together on a glorious moonlight night round a huge fire, whose smoke and sparks went straight upward into a perfectly clear sky. From the impressive fire-lighting ceremony at the beginning, through all the various and numerous items by the girls and their visitors and on through the short talk and vespers at the close, there ran the joyous and vibrant spirit of earnest youth that is so much needed in this city of Singapore today, where so many of the evils resulting from the period of Japanese occupation are still rampant.

Officers of 3rd Singapore Company
with Mrs. Lyne, Commandant

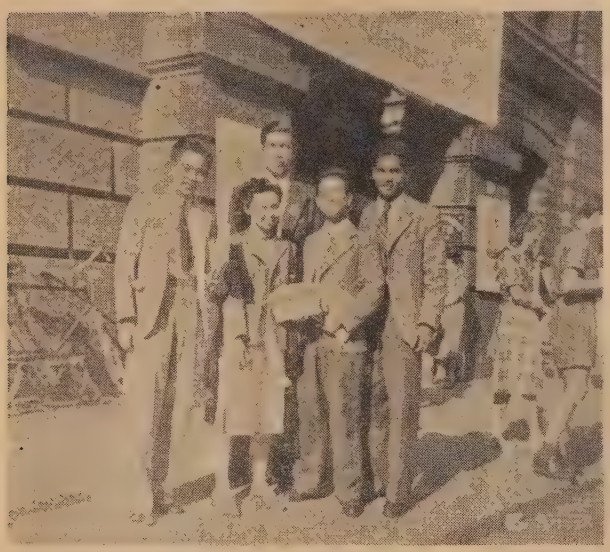
As I sat in the moonlight watching this eager crowd of young people, there came to my mind another paragraph often read by me to audiences in Australia when telling them about our young people here in our Mission Schools in Malaya, and with this I will close. Again, it is from the 1941 M.G.S. Magazine and was written by a pre-war member of the 3rd Singapore Company of the G.L.B. but it could apply equally well, I felt, to any one of the group before me that night.

> "Though we may differ in race, creed, age and social position, we are all united with one idea "to serve." As members of the G.L.B. we strive to radiate joy and happiness wherever we go and to spread our influence not only among our own group but to others with whom we come in contact. We hope that we may contribute something good and worth-while to our community and that we may in later years become responsible workers making this world a much happier and brighter place."

MYF

Report on the Oslo Conference

NG KEAM NYEN
All-Malayan M Y F Delegate



Malayan delegates: Left to right, Ng Keam Nyen (MYF), Miss Loh Siew Gek (YWCA), Sia Kah Hui (Presbyterian), Fred Arulanandon (Anglican); at back, Seah Yun Khong (YMCA)

DR. MARTIN NIEMOLLER, speaking on the theme of the Conference, "Jesus Christ is Lord," said, "During the days of our Conference we have tried to find out what this fact of our Christian Faith means for the problems of today's life, for our being confronted with Moral Chaos, with Self-sufficient Science and with the general Disorder of Man. All these problems are in no way merely theoretical: we have to take our stand most actually, and whether we may act, or hesitate and shrink from action, we cannot help making a positive or negative contribution for the future of the world, of which we are a part and for which man has been made responsible from the beginning. 'Replenish the earth, and subdue it, and have dominion'."

Oslo was truly a unique Conference. Unique, because it was a gathering of Christian young men and young women. Fifteen hundred young people, representing 78 different countries were brought together and united by One Person, namely Our Lord and Master, Jesus Christ. A common aim to find a solution for the world's illnesses from a Christian approach and attitude, brought the common men and women of the world together for an unforgettable ten days at Oslo.

No Youth Conference on a world scale can be more significant than "Oslo". Convened so soon after the greatest struggle in the world's history, "Oslo" met in a world still seething with hate, mistrust and conflicting ideologies. Because we did not meet in an atmosphere of sentimentality ("let us forget the past"), or in an atmosphere of settling accounts, but rather in common with the Lord who judges, forgives and gathers together His people anew, a meeting like "Oslo" lead to restored friendship.

My first word is one of thankfulness to God who enabled us to assemble from so many parts of the world at Oslo. We were deeply moved by the variety of national and racial backgrounds represented in the Conference, and all of us experienced the joy of meeting with men and women from parts of the world about which we had previously known almost nothing. Our fellowship was of necessity incomplete because of the absence of a number of countries, notably Russia and Japan. Yet we felt a sense of oneness with Christian Youth throughout the world, whether actually represented at Oslo or not.

Together, our experiences brought us face to face with our deficiencies, as we realised how deeply we were involved with the sin of our nations. Most of all, we became conscious of our own personal sin as Christians. We saw the reality of the world in which we live, and in which Christians are so much affected by factors alien to their faith. At moments in the Conference we felt that the selfishness and divisiveness of man were more powerful than God's will to unity.

Clearly God was present in our midst. Despite our deafness to His call and blindness to His leading. He led us to discover the totality of the Christian Faith and of the Christian community. As distressing racial problems suddenly revealed themselves in Indonesia, French-Indo China, and Burma, we experienced an unexpected intimacy, made only possible because of our acknowledgement that Jesus Christ is Lord.

Philippine delegates chatting with Norwegian hostess

We overcame our differences by understanding one another. Through all our sharing and discussion we came to a new sense of the reality of Jesus Christ in whose great Name we met. Our entire outlook is closely bound up with this new understanding of Jesus Christ and His Lordship in our lives and in the world.

Under His guidance we must take our stand, and under His leadership go forward. Maybe we shall be tempted to belittle our experience or find it difficult to maintain some of our convictions formed at the Conference. It is only through recognizing that Jesus Christ is Lord of our entire life and believing that we have solidly behind us the Youth of the world, that we are determined to carry the Spirit of Oslo back to our homes and countries.

Our response to Oslo must be to tell others what we have come to know and to believe. It is more than a matter of words. It is upon the kind of lives we live in our homes, in our jobs, and in all the social and political relationships of our day. We were identified in the streets of Oslo as members of a Christian Conference. Now we would seek to be recognized in a world, which knows so little of Jesus Christ, as those who are of His company.

(Ng Keam Nyen went on a scholarship of the British National Council as a visitor to Britain from Malaya to study the English book shop organization. Now he is managing his own bookshop in Seremban. He has played a prominent part in Methodist youth organizations in Singapore and Seremban.)

NO RESOLUTIONS, BUT—DETERMINATION

Dr. (Miss) Loh Siew Gek of Singapore, one of the five delegates to the World Christian Youth Conference in Oslo addressed a representative group of local youth at the Presbyterian Church on 17th September. The previous World Christian Youth Conference was held in 1939 at Amsterdam and eight years later, after the world had passed through blood and fire, a conference was called at Oslo in Norway from July 22 to July 31 this year.

Dr. Loh mentioned that there were nearly 1,500 delegates from 70 nations of the world. Representatives had come from the far-flung corners of the globe and some had even travelled half the world to get there. There was the instance of the 25 Chinese delegates who chartered a special plane and flew over half the world to Oslo. She paid a glowing tribute to the hospitality of the Norwegian people and the guides.

The Holy Communion which was served on the last day was a tangible expression of the delegates to strive for the peace of the world through the teachings of Jesus Christ. This was the only hope for the world, for the Church and for the future, Dr. Loh said.

The conference framed no resolutions; it had no political message. It was determined however, through its various delegates to exert its utmost in influencing public opinion to a sense of fairplay and justice and to foster a spirit of worship and dedication to Jesus Christ, the Prince of Peace.

Dr. W. A. Visser't Hooft delivering the opening address

The Place of the Methodist Youth Fellowship In the Church

THE PRIMARY OBJECT OF THE METHODIST YOUTH FELLOWSHIP is to help all young people achieve a vital relationship with Jesus Christ. It is in the early part of life that persons should be taught Christian principles; to accept responsibilities and to carry them out faithfully. The time of youth is best for forming habits that are good—habits of Christian living that will carry over into later life.

The Methodist Youth Fellowship helps young people toward gaining a true experience in Christian worship and religious life—an asset which should give them stability and poise when life's later problems and difficulties arise. It trains young people in Christian leadership. The activities of the Methodist Youth Fellowship, worship services, business meetings, cultural and intellectual activities that the members take charge of from time to time give them confidence and help to do away with shyness. When they become older, they will go into the Church and give of their best. The training they shall have had in the Malayan Youth Fellowship would have prepared them well for their work in the Church.

The Methodist Youth Fellowship, therefore, is a training ground for future officials of the Church. In most churches we find that those taking active part now have once been leaders of the Methodist Youth Fellowship. This is true in churches both here in Malaya and in America. If we want to have good Christian leaders in our Churches later and incidentally have a strong, effective Church we must train our youth. It is much easier for younger people to be taught new ways than for older ones.

The Methodist Youth Fellowship is an arm of the Church. It is neither a separate body nor entirely dependent upon the Church. It is really a "feeder" of the Church, so to speak. When our minister was raising funds for the rehabilitation of the Ipoh Wesley Church, the Methodist Youth Fellowship held a Fair. The work was done entirely by the young people and a sum of $1,251.40 was handed over to the Church. All Methodist Youth Fellowships should be eager and willing to help the church when need arises. The Methodist Youth Fellowship is an integral part of the church and should be an active part of that body.

The church must have young people to take the place of the older ones, who we know, cannot always be with us. When the older church leaders die younger people must carry on their work, and unless we keep training men and women early in Christian work the church cannot live. Where better, then, can this training of youth begin than in the Methodist Youth Fellowship?

DR. FOONG AH YOONG.
Ipoh Wesley M.Y.F.

The MYF Badge

A sample has been received from the Ipoh MYF. The badge is about ¾" by ¾" in blue and gold, executed in brass and enamel and can be fixed to coat, shirt, dress or other garment easily. It is distinctive and is most attractive. These can be made if orders are forth-coming from the different chapters in Malaya. As an initial step MYF's are asked to place orders for this badge by the end of November in as large quantities as possible with cash at 60 cents a badge. Orders will be placed at the end of November and badges will be sent as soon as they are ready. Early orders will be appreciated. Kindly send orders with cash to the Secretary of the Malaya MYF, P.O. Box 22, Singapore.

What Is The MYF?

A cyclostyled pamphlet entitled "What is the MYF" has been compiled by Mr. S. T. Peter Lim and published by the Malaya MYF Central Office. Copies are being sent to schools and MYF Chapters and further supplies may be ordered at $1.00 for 50 copies from Mr. S. T. Peter Lim, 43 Cheng Cheok Street, Singapore. The pamphlet will be found more useful in cavassing members and in the education of our present membership. The Conference Secretary commends this to all Chapters, School Principals and Pastors.

SINGAPORE WESLEY MEMBER ATTENDS MYF INSTITUTE IN THE U.S.A.

From a letter written August 28, 1947,
From Bradenton, Fla., U.S.A.

I have just returned from a young people's assembly of all the Methodist Youth Fellowships in the state of Florida. It was held at Florida Southern College. Books were supplied to each person according to the course he had chosen. For example, I chose "Why I'm a Methodist", and the "Methodist Youth Fellowship", and I received the book "Methodism Has a Message" by Bishop Paul B. Kern, and "Methodist Youth Fellowship As a Vital Force". The daily schedule included, Morning Devotions, the Platform Hour with a special speaker, a Business Meeting, Quiet Hour, Craft classes, Directed Recreation (folk-dancing every night), and the Sharing Hour. This last is what struck me most. Every night we assembled in the chapel for our sharing hour. We sang a hymn after which the lights were dimmed and the minister gave a short address. Then he called upon the boys and girls to share their testimonies. It was no common thing to hear boys and girls stand up and say, "I dedicate my life to full time Christian service", or "to full time Christian living", or "to Christian service in whatever vocation I may choose". After sharing testimonies we stood up and sang a verse of a familiar hymn followed by the song "Into My Heart", during the singing of which, those who had problems in their minds were invited by the minister to go up to the altar to pray.

Why can't we get the Highroad, Worship, etc., for our own M.Y.F's?

With best wishes to the Malayan M.Y.F.!

SYN WAI MUN.

ALL-MALAYA M.Y.F. INSTITUTE

Word has been received from Penang that, at a very inspiring District Rally held in October, Penang MYF's have agreed to entertain the MYF Institute to be held in April 1948. It is pointed out to all prospective delegates that besides train-fare, the cost for food, registration and excursion will come to $20. MYF officers and members are urged to prepare for this great coming event: the first post-war All-Malaya M.Y.F. Institute.

WHAT THE M Y F'S ARE DOING

PENANG CHINESE MYF PLANS MEMBERSHIP CAMPAIGN

In compliance with the resolution made at the KL Conference, the Cabinet has decided to start the campaign as from this month. Two valuable prizes will be awarded. The condition is: a member will have to bring his friend to six meetings before he becomes a full-fledged member, and then the introducer will be awarded a point. The introducer with the most points will be the winner. The campaign covers the period of September to November. It was thought purposeless to have many new members who will turn up at meetings 'once in a blue moon.' We want members who will turn up at meeting regularly, who join the MYF because they are interested in its work and objects and not because they want to oblige their friends.

MEDICINE AS A CAREER

The subject "Medicine as a Career" was chosen by Dr. Arthur Thevathasan when he addressed a gathering of 60 members and friends in Singapore. Dr. Thevathasan's talk helped us to see many points which we tend to overlook—the long years a doctor has to spend in medical school and his training before he can "be hatched out as a doctor." Such subject, which is of interest to some of us who have left school and to those who are about to leave immediately captured our attention despite the terminology which the speaker had so wisely used sparingly.

The speaker emphatically declared that Malaya is still short of doctors, and this state of affairs will continue for another 30 years. This statement inspired a ray of hope in some of us who are preparing to dedicate ourselves to a noble endeavour and merciful service.

(*from Wesley Review*)

PIONEER DAYS IN SIBU

Our guest speaker of the World Friendship meeting, Mrs. Hoover, gave a "hair-raising" episode of an experience she had had with the head-hunters who came to her abode in the Sibu area of Borneo, where some 40 years back she and her husband first started the Foochow Methodist Settlement. To better illustrate her talk about the settlers and their extreme hardships encountered in the earlier days of their settlement, she brought with her a fine collection of photographs which was passed round and those who were present that evening certainly gained some knowledge from the talk.

(*from Straits Chinese Magazine*)

SINGAPORE WESLEY LEARN OF YOUTH WORK IN SINGAPORE

Everyone was attentive when Mr. C. McComack unfolded to us the noble yet little-known work of the Social Welfare Department. It is indeed refreshing to know that in this world where selfishness seems to be the motive of many there are still some sacrificial workers who are willing to devote time and energy for the good of others. He delivered his talk in a terse and sincere manner, and in simple words described some of the Boys' Homes and Clubs sponsored by his Department. Although these homes are as yet still far from ideal, they serve their purpose splendidly in providing these boys shelter and a centre for the outlet of their energy which would otherwise be spent unwisely, sometimes maliciously, on the streets of Singapore. Discipline is enforced with the intention of instilling in them a sense of responsibility and self-respect—matters essential for the building of worthy citizens.

K.L. WESLEY GROUPS MERGER

As from the 27th of September, 1947, the Senior Department of the Wesley Methodist Youth Fellowship merged into the Young People's Department, thus forming one body for concentrated and co-ordinated activity. The amalgamation of the two groups will serve to strengthen not only our numbers but also our influence on the outside community. Non-members are welcome to our meetings where they will be well received and be made to feel 'at home.'

SUNDAY SCHOOL RALLY AT TAIPING

An outdoor Sunday School Rally was held by the Taiping Lakes on the morning of Sunday, September 21st. About fifty children of the Chinese and Wesley Sunday Schools were present. It was a beautiful, sunny morning, and after singing hymns in Chinese and English, Mr. Douglas Imrie spoke on the Parable of the Prodigal Son, showing its connection with our lives today. Then a communal breakfast was shared by the lakeside, just like that scene in Galilee so long ago at the feeding of the five thousand, only there were only sixty of us, and, taking every precaution, Mrs. Fang, and others had brought along much more than five loaves and two fishes. Our thanks for an enjoyable morning are due to all who helped with the organization and catering, not forgetting, of course, our official photographer, Mrs. Lim Swee Ann.

(*from The Pilgrim*)

BUKIT MERTAJAM REPORTS

Mr. K. C. Yeoh of Bukit Mertajam writes to say that the MYF meetings are held regularly on Thursdays. They have a regular 60% attendance. What they lack in numbers they make up for in their enthusiasm and loyalty. We hope that soon Bukit Mertajam will be represented at Institutes and Conferences.

Wanted $100 or more for The Oslo Delegate Fund

As the Malaya M.Y.F. was not able to raise the full $500/- to meet part of the expenses of the Delegate from Malaya, this appeal is made to all Chapters and friends who wish to contribute towards the remaining $100/-. A full list of contributions will be published in the next issue. Contributions are to be sent to the Malaya M.Y.F. Treasurer, Mr. Tan Huat Seng, 57 Koek Road, Singapore.

HERE AND THERE . . .

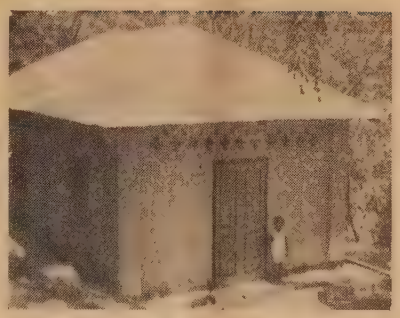
Puloe Samboe—
The Gospel Is Carried to an Island Frontier

On February 7, 1947, Mr. Low Kway Song, Pastor of the Straits Chinese Methodist Church, Malacca, on two months' vacation in Singapore, was requested to conduct a Thanksgiving service in the home of a friend on Puloe Samboe. Puloe Samboe is a small Dutch Island nine miles from Singapore. This tiny island is owned by the Shell Oil Company, and virtually all the inhabitants are its employees. Following is Pastor Low's story of the remarkable growth of the new church.

"To my great delight, I found there were more than ten non-Christian relatives and friends attending the Thanksgiving Service. At its close I suggested a Sunday service at the same place. That day there were about twenty-five people present. Inspired by the belief that there was a possibility of forming a church which I felt the people really needed, I persuaded those present to come again and listen to further talks on religion. The following Sunday 14 adults became preparatory members. Thus ended an eventful ten days of joyful work. I felt that the Holy Spirit had been guiding me all the time. These converts seemed to have taken on a new outlook on life. The talisman scrolls which once to them were spiritual armour against bad spirits, their 'kitchen gods' which protected them from want, and other symbols of superstition and heathenism were all removed from their homes and their hearts.

"On March 14th our District Superintendent, Rev. Chew Hock Hin and Mrs. Chew accompanied me to Pulau Samboe, and what was intended to be an informal visit developed into an occasion of special significance. We found that the landing stage was crowded with a good number of people already waiting for our arrival. After a sumptuous dinner we were asked to go to the Clerks' Club where bunting and flags were hung to welcome us. There were more than 50 people waiting to hear the address of Rev. Chew. The gathering was an appreciative one.

"The next morning we were introduced to Mr. L. K. Van Neutigem, the Manager of the Company, and he kindly asked what facilities he could give to assist us in our Christian activities in that island. Rev. Chew humbly asked that our Christian members might be allowed to use one of the Chinese school rooms for our weekly Sunday services. Graciously enough, Mr. Van Neutigem replied, "You can make use of that school as long as you like". Later it was decided that the old abandoned English School would be an ideal building for a church. We then suggested that we might need a suitable room for preachers who wished to stay overnight for Sunday services. We were given



Puloe Samboe Methodist Church

one of the houses meant for the Staff. And finally the Manager instructed his Assistant to supply us with anything that we might need for the use of our church work.

"About a week later our parsonage was cleaned and fully furnished with even an electric fan, electricity, and running water. Today we have a very lovely parsonage facing a breezy and exquisite beach. The abandoned English School has become our beautiful church, fully furnished with pews, pulpit, communion table, electric light, a couple of wooden shelves and a few flower pot stands—all at the expense of the Shell Company. What must we say to this wondrous gift!

March 23rd was the last Sunday I was privileged to act as their pastor, for I had to return to Malacca. On Easter Sunday eleven persons from the Pulau Samboe church were baptized at Paya Lebar by Rev. Chew. Now the work is being carried on by Mr. Lee Hock Chuan and his dear wife. May I not forget and remember to thank our dear loving Lord for the blessing over the wonder discovery—Puloe Samboe".

Sunday, October 12, was a memorable day at Puloe Samboe, for the new church was presented for dedication by the Dutch Shell Oil Company, together with the pastor, Mr. Lee Hock Chuan, and two representatives of the church. There was a cosmopolitan gathering present, including representatives of the Oil Company, the Manager, his wife and daughter, the Chief Engineer, and the Doctor, local members of the church, and visitors from Singapore. The cosmopolitan nature of the service was also evidenced by the songs sung in Dutch, Malay, and English. Dr. M. Dodsworth spoke on "Except the Lord build the house, they labour in vain that build it". There was special music by members of the Paya Lebar choir and Mr. Choo Beng Lim and his son. A word of appreciation was expressed to the management of the Dutch Shell Oil Company for presenting the substantial brick building together with new furniture and equipment. Following the service of dedication the first Communion Service was conducted, followed by the Quarterly Conference.

Kuala Lumpur

At Methodist Girls' School the extra-curricular activities are games, Girl Guides, and Y.W.C.A. Pioneers. Games include net-ball, badminton, volley ball, and hockey, and several girls attend the swimming class on Saturdays. More and more girls have taken a greater interest in Guiding this year. The school has now one Ranger company, a Guide company, and a Brownie Pack. Both the Ranger and the Guide companies have helped at various school functions. The Y.W.C.A. Pioneer group was formed last year with a membership of 35 girls. Meetings are held once a fortnight and the programme includes handwork, music, folk dancing, cookery, devotional talks, and outings.

Several of our old students have gone abroad for further studies and are doing well. Chia Fook Kwee is in England Patricia and Elizabeth Chang are at Mission College, Washington, D.C., U.S.A. Leong Mee Yoong and Loke Wai Chun are at Hong Kong University. All the above students are studying medicine. Chan Swee Thin has won a scholarship to Raffles College and is preparing for an Arts diploma. Chew Pick is at Delaware University, U.S.A., and is studying Domestic Science.

Mr. William Dudley, the Headmaster of the Sentul Methodist Boys' School, reports, "The Sentul Methodist Boys' School, a modern building completed in 1938, was badly treated in 1942. Finally, in October 1945, when schools began to function under the B.M.A., the staff of the school managed to salvage much essential equipment through the help of the Chinese, Tamil, and Sikh vernacular school authorities. So that our school was among the first to commence work with proper seating accomodations for all our pupils. The school has made rapid progress. It has almost doubled its pre-war enrolment. The House system has been functioning satisfactorily, and the various activities have been carried out with great enthusiasm. The Scout Movement has been organized and developed under Mr. Sam MacIntyre, the Scout Master, who has rendered yeoman service towards the success of the troop. An English Sunday School was established immediately after the reoccupation, and its strength today is 150 pupils and 5 teachers. We thank Mrs. P. L. Peach and the rest of the staff for their loyalty and inspiration. We have a most wonderful field for evangelism in and around Sentul. May we arouse ourselves to a more aggressive and definite programme of school and church work in the new year!"

Penang

The Anglo-Chinese School is making great strides in the path of progress. The re-organization at the beginning of the year resulted in the School having two big units, namely the A.C.S. Pykett Avenue and the A.C.S. Suffolk Section, each with its own primary classes. The Suffolk Section situated near Ayer Itam, and Kampong Bharu and Caunter Hall, three very popular suburbs, is doing the

community in these areas great service. Parents not only find it convenient to send their young ones, both boys and girls, to this school which is near their homes, but also appreciate the fact that they have no more transport difficulty to face. For this, we have to thank Bishop Lee whose vision of what this school may do for the community prompted him to make the decision of transferring the High School department to Pykett Avenue and converting the School at Suffolk into a separate unit with classes ranging from Primary I through Std. VI to provide education for the children living in and around this district. The newly-created primary building will stand as a permanent monument to Bishop Lee's far-sighted policy. The School Sports, the first Meet after the reoccupation, held on September 27, was an unqualified success. The Science Laboratory campaign met with overwhelming response. In 1948 our children can have Science lessons in their own laboratory. The School Magazine has been resuscitated and by the time this issue is in the hands of the readers it will also have been out.

Goal-Shooting Relay, Sports Day at the Anglo-Chinese Girls' School, Penang

The opening day of school, 1947, found the Anglo-Chinese Girls' School fully staffed. The health of pupils has been a matter of deep concern to the Welfare Department, through whose generous gift of tins of Klim, over one hundred school-girls have received milk every school day. A joyful day was that of the 10th of March when it was learned that the School Certificate results showed 100% passes for the Girls' School entries. An outstanding event of the year was the gift of a Moutrie piano presented by Mr. Lim Cheng Teik in memory of Miss Lim Phaik Ho, a member of the 1946 School Certificate Class, who passed away last year. One of the new Sports trophies is also in her name. Complying with suggestions from the Education department, the school waged a rather intensive campaign in Road Safety, culminating in an hour's entertainment given at the Anglo-Chinese School Hall on May 15th for the girls, and on May 23rd for the boys. Original posters, models of traffic lights, songs, speeches, short acts and demonstrations had their place in the programme of the school.

Elective subjects form a happy solution to the problems of extra hours required by the Education Department. The following paragraph was written by one of the Std. VIII girls.

"Owing to the compulsory extension of school hours, it has been possible for the older girls in the Anglo-Chinese Girls' School, Penang, to form Art, Needlework, Conversation and Literary Clubs, while Std. V. pupils are taking Domestic Science. These additional courses are proving very popular with the girls, who thereby get a change from the ordinary classroom work.

"The school is also very proud to announce that one of its pupils, Miss Ng Chiau Gian, the daughter of the Rev. Mr. and Mrs. Timothy Huang, was awarded an Exhibition Scholarship to King Edward VII College of Medicine, Singapore. She studied Science in the Penang Free School; and although this subject was comparatively new to her, she topped the class in recent science examinations. A group of Penang Free School boys who were at the pier to wish their friends "au revoir", sang her a farewell song in which they addressed her as 'Madam Curie'.

The Chinese Church in Penang is in very capable hands. Plans are now under way to purchase a site for the Ayer Itam Church which meets weekly in an overcrowded and stuffy hut at the present moment. Classes for adults under Class Leaders, the M.Y.F. English-speaking and Chinese-speaking Sections, the Sunday School with its enrolment of 300 and the recently-organised Company of The Boys' Brigade all speak for the fine work now being done in this church.

Wesley Church is indeed very fortunate to have the Runyans. Within the comparatively short period of a year they have built up many phases of Church work much to the admiration of the members and friends. Wesley Church School under the capable charge of Miss Elsa Youngdahl has reached a high standard of efficiency.

Girls of Std. III at a picnic, Anglo-Chinese Girls' School, Penang, 1947

Penang Churches Honour Bishop and Mrs. Lee

The Penang Chinese Tamil and Wesley Churches held a tea at the A.C.S. Hall, Monday evening, October 27, to honour Bishop and Mrs. Lee before they leave Malaya on retirement. All staff members of both schools were also guests. Rev. T. Runyan presided, and speeches were made by Ephraim Isaac representing Wesley Church, Mr. Geh Hun Kheng representing the Chinese churches, and Mr. Ponnadurai, representing the Tamil Church. Rev. Timothy Huang and Rev. Yap Un Hen interpreted. Mrs. Lee quite captivated her audience with her reply which, though charmingly humourous, had an underlying serious note. At the conclusion of her speech, she was presented with a silver basket of beautiful gladiolas

by little Miss Khoo Mei Mei on behalf of all churches. Having had very little opportunity to hear Bishop Lee since his return to the country, those present listened with much interest to his fine speech in which he emphasized the remarkable growth of our schools and churches since the founding of the Methodist Mission 62 years ago, the fine record of our Christian people during the war years, his faith in the future progress of the Christian work in Malaya, and finally his faith in the ability of the people of this country to assume leadership in world affairs. Talented young people of the three churches made the occasion more delightful by a number of musical items. Miss Ng Chiau Yong played a piano solo, the Wu sisters played a piano duet, and Mr. P. U. David, accompanied by Miss Wu Ngah Chee, furnished violin music.

Bishop Lee Visits Kedah

With the dedication of the new Alor Star Methodist Church by Bishop Edwin F. Lee on Sunday October 26, Methodism has taken another forward step. In spite of heavy rain, representatives of the Tamil, Chinese, and European communities filled the church for the impressive dedicatory service. Mr. A. S. Eliathamby, chairman of the Building Committee, presented the church in the name of the local congregations, and it was received by Bishop Lee to be "set apart for the worship of Almighty God and the service of men". Following the dedication, Bishop Lee delivered an inspiring sermon based on two verses from the book of Hebrews. "For here we have no continuing city, but we seek one to come"—Hebrews 13:14, and "For he looked for a city which hath foundations whose builder and maker is God"—Hebrews 11:10. Rev. Timothy Huang, Superintendent of the Northern Chinese District, Rev. T. Runyan, District Superintendent,, and Rev. K. J. Timothy, assisted in the service. A number of young people were received into full membership.

The rain prevented the formal opening of the church with a silver key which Mr. A. S. Eliathamby had had made especially for the occasion. The key was later presented to Mrs. Lee. Clearing skies and sunshine made it possible to hold a reception and tea on the church lawn following the service.

On his trip to Kedah, Bishop Lee also preached at the morning Thanksgiving and Ingathering service at Sungei Patani. On their arrival, Bishop and Mrs. Lee were welcomed and garlanded. Rev. Timothy Huang, Rev. and Mrs. T. Runyan, Miss Norma Craven, and Mr. A. S. Eliathamby were also presented garlands. A combined Tamil and Chinese congregation filled the church to capacity. Preceding the sermon, Bishop Lee, assisted by Rev. K. J. Timothy, Rev. Timothy Huang and Rev. T. Runyan administered the sacrament of Holy Communion. Ten infants and three adults were baptized and six young people were received into full membership of the church.

Scarf Drill, Malacca Girls' School Sports

Malacca

Malacca is now a sort of out-of-the way place, and usually a person just passes through it from Singapore to the Malayan Union or vice-versa. However Bishop and Mrs. Lee planned especially to visit us and this visit took place from September 14th to 16th. Malacca Methodists appreciated this fact, and their appreciation took the form of one of the greatest gatherings for a long time. Over three hundred were present. Outstanding churches were represented by their pastors and Bible Women. The spacious hall of the Methodist Girls' School was tastefully decorated for the occasion. The Anglican Church was represented by Rev. L. R. Wilson and the Chinese pastor. Those who were received into full membership this year (Wesley 29, Chinese 33, Tamil 6, Straits Chinese 5) were presented to Bishop and Mrs. Lee. Bishop Lee addressed them briefly on the Universal Church, Rev. Blasdell then called upon Mr. Loh Hung Loon, representing Wesley Church, to deliver his speech of welcome, and he extended a warm welcome to them. He also spoke of the early history and growth of the Wesley Church and its present growing strength and the increasingly important part played by second generation Methodists. Other speakers were Mr. V. A. Subramaniam, Mr. Low Kway Song, and Rev. Lim Keng Leong. Bishop and Mrs. Lee both replied, expressing thanks and appreciation for the kindnesses to them. Bishop Lee likened us to the successive waves of attack in the advancing army. Men like the late Dr. Shellabear and the late Mr. P. W. Thambyah formed the first wave; we are the third. Bishop and Mrs. Lee were presented souvenirs from the four congregations, with their affection and best wishes and their earnest prayers to Almighty God to grant them many more years of labour for Christ.

Excellent weather favoured the Methodist Girls' School at their first Annual Sports since the liberation. A very large crowd (conservatively estimated at 2,000) witnessed a programme of relays, mass drills, and folk-dancing. The events went off with rapid succession and precision. The Sports Challenge Cup presented by Mr. Tan Cheng Lock, C.B.E. was won by Tan Kiong Keng House, and the Badminton Challenge Cup, presented by Mr. Tan Hock Lin, was annexed by Tan Cheng Lock House. Mrs. G. E. C. Wisdom gave away the Challenge trophies.

A Recognition Service for college students was held September 21st. There was a large gathering present, and the following students who are full members of Wesley Church took part in the service: Miss Dorothy Khoo Swee Lee (Medical), Miss Tan Siew Kim (Raffles), Mr. Lim Kim Seong (Medical), Mr. Khoo Swee Tuan (Medical), Mr. Loh Yuen Thoong (Dental), and Mr. Lim Kim Cheng (Raffles).

At the recent Inter School Badminton Tournament the A.C.S. team came out Champions. At the tea party of the Malacca Badminton Association held on Oct. 10th. the Resident Commissioner presented the trophies. Mr. Foo Hua Kien the School captain, received the silver Pamadasa Challenge Cup on behalf of the school.

Leading tennis players of Malacca and members of Wesley Church turned up in full force to participate in the official opening of our Church tennis courts on Saturday October 18th. Rev. R. A. Blasdell acted as chairman of the function and the Hon'ble Resident Commissioner, Mr. E. G. V. Day declared the courts open by "taking the service" with a new tennis racquet and new balls. The three tennis courts which were among the finest in Malacca prewar were left in utter neglect during the Japanese Occupation. To rehabilitate these courts it cost the Tennis Committee $2,600, two-thirds of which was raised by them and one-third by the Mission. The courts were first built about 25 years ago through the foresight and hard work of Rev. Dr. M. Dodsworth who helped the Epworth League to construct them.

THE METHODIST CHURCH

THE MALAYA ANNUAL CONFERENCE, THE MALAYSIA CHINESE ANNUAL CONFERENCE, AND THE MISSION FIELD COMMITTEE

OFFICIAL PLACES OF MEETING
Wesley Methodist Church and Wesley Hall, 4 Fort Canning Road, Singapore

OFFICIAL DATES OF MEETING
29th December, 1947—8th January, 1948.

1947		
DEC. 29—Monday	10 a.m.	Mission Field Committee Session throughout the day
30—Tuesday	9 a.m.	Mission Field Committee Session
DEC. 30—Tuesday	4 p.m.	OPENING SESSION OF MALAYSIA CHINESE CONFERENCE
	4.30 p.m.	Celebration of The Holy Communion
31—Wednesday	9 a.m.	Malaysia Chinese Conference
1948		
JAN. 1—Thursday	9 a.m.	Malaysia Chinese Conference
2—Friday	9 a.m.	Malaysia Chinese Conference
	4 p.m.	OPENING SESSION MALAYA CONFERENCE
	4.30 p.m.	Celebration of The Holy Communion
3—Saturday	8.30 a.m.	Malaya Conference
	4.45 p.m.	CONFERENCE RECEPTION Wesley Church Hall
4—Sunday	8 a.m.	ORDINATION SERVICE for both Conferences. (Wesley Church)
4—SUNDAY	5.15 p.m.	UNITED METHODIST CONFERENCES SERVICE OF WORSHIP WITH SERMON at THE VICTORIA MEMORIAL HALL. Bishop Edwin F. Lee, preaching (N.B. Adjournment of Malaysia Chinese Conference)
5—Monday	8.30 a.m.	Malaya Conference Session
6—Tuesday	8.30 a.m.	Malaya Conference Session (Expected adjournment at conclusion of afternoon session)
7—Wednesday	9 a.m.	Mission Field Committee
8—Thursday	9 a.m.	Mission Field Committee

N.B. Other Church Services and Committee Meetings will be announced from time to time during the Conference Sessions. The afternoon hours for Conference Sessions will be fixed by action of each Conference. Some of the Sessions of the Malaysia Chinese Conference will be held in the Telok Ayer Methodist Church, Telok Ayer Street—e.g. Evening of December 31st.

PLEASE KEEP THIS PROGRAMME FOR YOUR REFERENCE THROUGHOUT THE SESSION

A STUDY PERIOD IN 1941

Malaya Methodist Theological College

Singapore

A SCHOOL FOR THE TRAINING OF CHRISTIAN WORKERS

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For further information write to

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